/242 cont./

843 pendants, beads, chains, or even a head of small livestock.

During the last two months before her confinement the woman is given only a meager diet, so that the birth will be easier. Here, [301] too, as among the Masai, the pregnant woman wears no ornaments. [171] On the day of the confinement the husband may not leave the camp. 844 His mother or mother-in-law acts as midwife. Besides the obstetric [171] methods of the Masai, there also exists here the custom that the husband, to increase the labor-pain activity, perhaps moistens with his saliva the chest, abdomen, and back of the woman giving birth and then massages them gently with circular movements. While doing so, he several times calls out the words: "Mighty God, let the child come out!" The umbilical cord (os sotua) is severed with a razor-knife (herera) and then, together with the placenta, buried in the hut. It is not the object of superstitious customs. It is regarded • [777] as unlucky if the child's upper incisors come through before the lower [856] ones; it is believed that this will cause illness or death in the family. 846 The young mother may not leave the hut until five days after her confinement, out of consideration for her health, not for superstitious 853 reasons. The suckling period lasts one and a half to two years. Besides mother's milk, the little one is stuffed with a great deal of the fat of game, of which that of the large pachyderms is particularly valued as infant food.

845 Deformed newborn children are killed by strangulation by the 847 midwife immediately after birth. The highest figure known to me 163 /243/ of confinements of one woman was 11. From 27 aged Asá women questioned, 154 children were born, which gives an average of 5.7 per woman. Of these, 81, therefore 52.6 per cent, were 165 girls, and 73, therefore 47.4 per cent, were boys. Before their circumcision 70 = 45.5 per cent had died, in which the stillbirths 591 are included. Until their circumcision the children live in the hut of the mother.

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224 262 they particularly value the entrails and also do not scorn the meat of fallen or stricken animals; indeed, even the skin of elephant, rhinoceros, and hippopotamus is eaten roasted. As huntable, i.e., here [223] [439] edible, the Wandorobo regard elephant, rhinoceros, hippopotamus, pigs, zebras, all cloven-footed animals from the giraffe to the tiny dwarf antelope, hares, rock rabbits, and, of the birds, the ostrich, which, however, they shoot only on account of its feathers, which the Masai like to buy for the manufacture of the war head-ornaments. They do not hunt monkeys and lower animals, because they do not relish their meat.

224 On the day before the new moon, and in places also on the seventeenth day, the ol onjugi, no one goes hunting because, according to popular belief, one would not kill anything on the former day, whereas on the latter the bow would break. The red-headed Anaplectes [825] melanotis is regarded as unlucky for the hunter. If the hunter sees it [777] along the way he returns to camp immediately and does not leave it again until several hours later, in order to try his luck anew.

561 264 171 [778] Like the warriors of the Masai, the dobonog of the Wandorobo also hold their meat meals in the forest. Whereas among the former, however, these are a result of the food rules, according to which the warrior may not eat meat in the kraal, among the latter it is only a matter of observing an ancient custom for which there is no longer any reason today, since the unmarried man usually eats his meat food in the hut. On the other hand, there is greater justification for retaining the en dorde, where they strengthen themselves by a plentiful [262] [225] eating of meat for a larger hunting expedition for more distant and at the same time dangerous game, such as elephants and buffalo. The [263] [276] many spices and stimulants that we became acquainted with among the Masai are also used by the Wandorobo, but to a far lesser extent. They do not divide up into fellowships for the meals in the bush, but 561 224 only for the hunting expeditions. Each company, as a rule, consists of four men and is called e sirdg, in which one recognizes the present Masai word es sirit. The booty is divided among the participants in equal parts. If an individual hunter or an e sirdet spends the night in [574] a strange camp, the host is given a foreleg and a hind leg of the hunting booty.